“**Man (7):** Excuse me, but how do we know that we're going to have a body in the next life?
Prabhupāda: There are books, knowledge books, books of knowledge. Therefore I am speaking of Vedic knowledge.

Man (7): Books can be wrong also.

Prabhupāda: No, why . . .? Then you are wrong also. You are learning from books. What is your education? You are learning from books.

Man (7): No, but we read these things from *Bhagavad-gītā*, as it . . .

Prabhupāda: No, no. What is your education? What is your process of knowledge?

Man (7): Well, the process of knowledge—you are reading something in the form of authority.

Prabhupāda: That's their way. So similarly, you take the books of authority, Vedic knowledge, you have got all knowledge.

Man (7): No, but lot of times, books you read one thing, and lot of times, as soon as you've taken to it . . . you don't understand it. Few days more . . . something wrong from what you wanted to know.

Prabhupāda: What is wrong?

Man (7): Suppose you read a book of one kind.

Prabhupāda: No. You have to select the authoritative books, not "kind." Just like law books. Oh, there is no "one kind" of law book. Law books means that is given by the state. That is one law book, only one. That cannot be two. It is not that you take law books from other state or other authority. No. Law books means it is the books, it is the laws, which is given by the state.

Similarly, our process is to accept the *Vedas*, not other kind of books. There is no question of other kind of books. Only *Vedas*. Just like we are speaking of *Bhagavad-gītā*. So that is one, not "other kind of *Bhagavad-gītā*." *Bhagavad-gītā* is one.

Man (7): But that one may be also wrong.

Prabhupāda: Why?

Man (8): Why not? You take philosophy wrong. You won't take from another script.

Prabhupāda: No. If you take in that way, then it is not book of authority. If it is wrong, then it is not book of authority. The Vedic literatures are accepted, fundamentally accepting that they are not wrong. They are not cheating. They are fact. Without this understanding, there is no question of accepting any book.

Man (7): But who makes the background?

Prabhupāda: It is coming from . . . who makes you that you are son of such and such gentleman? Who makes you convinced?

Man (7): Okay, but I have to convince myself. Suppose my father is only one.

Prabhupāda: Yes.

Man (7): If I change my father's name to somebody else, what . . .?

Prabhupāda: You cannot change your father's name.

Man (7): Why not? Who knows?

Prabhupāda: Who knows me?

Man (7): You cannot prove everything by one authorized man. Another authorized man, he can change the words. Anybody can.

Prabhupāda: No. If he is a perfect man, then he will not change, because he knows the thing, "Yes, it is this." But if he is imperfect rascal, then he will change.

Man (7): How do you know that person who wrote it was perfect or not?

Prabhupāda: That you have to know from the perfect man. That is the way.

Man (7): And who is the perfect man?

Prabhupāda: That you have to find out, if you have got that capacity.

Man (7): How do you find out?

Prabhupāda: How do you find out a lawyer?

Man (7): Well, that's what I'm asking, you see. I've got a . . .

Prabhupāda: You have to see that, "This man is lawyer, and many men is going there to take law advice, and he is gaining case. He is working." In that way you have to know.

”--- https://vanisource.org/wiki/690503_-_Lecture_at_Arlington_Street_Church_-_Boston?hl=perfect|not|change

“But we don't change our Vedic knowledge. We do not say: "Now, Kṛṣṇa, five thousand years ago, said like this. Now we are advanced; we change this line." Of course, others are doing. In the scriptures . . . just like the Christians, they are changing the words. But you cannot do that. Then where is the authority? If you change the word of the scripture, then where is the authority of the scripture?
Just like in law books, there is some law made already. Whimsically you cannot, I mean to say, erase the words and put something that, "It should be changed like this." That will not be accepted. Law, if there is change . . . actually, there is no change. There cannot be change. Real law means there is no change. Just like day and night, it is coming. The fortnight, the dark period and the light period, it is coming for millions and millions and time

immemorial. The same law is going, going on. You cannot change. So as soon as you change, that means it is imperfect. You change.

So Vedic laws are not like that. You cannot change. Five thousand years ago Kṛṣṇa said, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* (BG 18.66): "You give up all other religious principles. Simply surrender unto Me." We are preaching the same thing. No change. No change. There is no possibility of change. Then how Kṛṣṇa is authority? So change means imperfect knowledge. This very change. And perfect knowledge . . .

You will find that one who is very experienced medical practitioner, he gives you a prescription, and you visit him again and again, he gives you the same prescription, unless you are cured. His prescription is so nice that he doesn't change. But a nonexperienced physician, every time you go, he will change the prescription. But actually, those who are experienced, he knows, "This is the disease, and ultimately this medicine will cure. So let him repeat that medicine."

So our is that platform. *Harer nāma harer nāma harer nāmaiva kevalam* (CC Adi 17.21). We repeat only. We don't change: "Now *hari-nāma* is not curing, so let me add, instead of Hare Kṛṣṇa, 'John Kṛṣṇa,' if I may." No. No "John Kṛṣṇa." (laughter) That same Hare Kṛṣṇa must be repeated. And you will be cured. So change means imperfect knowledge. No change means that is perfect knowledge. So we follow that "no change" policy. No, not that because I think I have become now advanced, I change this to that. That means I am not advanced. My knowledge is imperfect; therefore I am changing.

So this verse, the appearance of Vaivasvata Manu is described. So Vaivasvata Manu is incarnation of God. Svāyambhuva Manu, Vaivasvata Manu. As I told you, there are fourteen *manus* within the day. Now out of that fourteen *manus*, this is the seventh *manu*. It is going on.

”--- https://vanisource.org/wiki/720920_-_Lecture_SB_01.03.15_-_Los_Angeles?hl=perfect|not|change

“**Guest (4) (Indian man):** Recently I was reading an article in one of the science magazines, and a space scientist, he has calculated and he says that after 67,000 million years the universe contracts. And when I start calculating in terms of the *yugas* and the division which is mentioned, with the help of an astronomer I reached this conclusion that both figures coincide. So do you mean to say that when it was mentioned that after four *yugas* there is pralay (destruction) then it was a kind of a vision or it might have been calculated by . . .
Prabhupāda: No calculation. It is going on, regulated way. Just like everyone knows that this month is February. In the month of June the summer will begin. Everyone knows. It is not conclusion; it is experience. There is no need of calculating. So one who has got better experience, he can say like that. Calculation and experience. Just like if somebody says: "Two plus two plus two plus two," somebody says immediately, "Six." And another calculates, "Two

plus two plus . . . six." So experience and calculation. Lacks experience, he calculates. One who has better experience, he doesn't calculate. One who knows past, present and future, he doesn't require to make calculation. He knows everything. So God knows past, present and future, and others, who are favored by God, he also knows by the grace of God—because he hears from God. God knows past, present and future. Then he simply reproduces God's words, that's all. He doesn't require to calculate. Just like in the *Bhagavad-gītā* it is said, *sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ* (BG 8.17). Kṛṣṇa says. Now, we can say what is the age of Brahmā by Kṛṣṇa's words. I don't require to be a very expert astrologer or astronomer. I hear from Kṛṣṇa, and I reproduce. That's all. Just like child. Father said: "This is this"; I say, "This is this." That's all. The child is not perfect, but when he says: "Father said this is this," that is perfect. Therefore our process of gathering knowledge from the father—we don't calculate or don't concoct or put theories. No. We don't do that. This is called *śruti, śruti-pramāṇa*, evidence from *śruti*.

Guest (4): Lord Kṛṣṇa says in *Gītā* that, to Arjuna, that when Sūrya is *uttarāyana*, and people who die, they'll go to Candraloka and come back.

Prabhupāda: Yes. So you quote that. Then it is perfect. You don't require to make research. Your research is no good because your senses are imperfect. I have no proper vision. If the light is stopped, I cannot see. This is the position of my eyes. So what is the use of my seeing? It is conditional. So one who is conditional, how he can give perfect knowledge? One who is not conditional, he can give perfect knowledge. Therefore we have to approach somebody who is not conditional. Then we get perfect knowledge.

Guest (5): I have great difficulty with the meaning of the term "perfect knowledge." I . . . could you . . .

Prabhupāda: Perfect knowledge means what you say, it is correct; there is no mistake.

Guest (5): In any and all circumstances.

Prabhupāda: Yes. That is perfect knowledge. Not like the scientists. They changes, "Yes, it was this. Now it is now changed." This is not perfect knowledge.

Guest (4): Yes every day they keep change.

Prabhupāda: They simply change. Therefore we say *mūḍhās*.

Guest (4): There is difference between *jñāna* and *vijñāna* in that way, *vijñāna*.

Prabhupāda: Perfect knowledge is that what you say, that is correct forever. That is perfect. Just like man dies. If somebody says: "Man dies," it is perfect knowledge. It is correct forever.

”--- https://vanisource.org/wiki/750212_-_Conversation_-_Mexico?hl=perfect|not|change

“So here in this *Bhagavad-gītā*, that Bhagavān is giving you knowledge. So how much perfect it is, you have to consider. Vyāsadeva could have said *śrī-vyāsadeva uvāca*. No. *Bhagavān uvāca*, so authoritative. So whatever He says, there cannot be any change. It is all perfect. Unfortunately we rascals, we do not take *Bhagavad-gītā* as it is. We want to change it according to our whims. This rascal havoc has ruined the whole world. Otherwise, if they would have preached *Bhagavad-gītā* as it is, the world situation would have been different. Everything would have been in order, tranquility, peace, and everybody would have been prosperous. But the rascals will not do that. That is the defect. Therefore our tiny effort is how to present *Bhagavad-gītā* as it is. This is our mission. If we take . . . even now, in this distorted condition of the world, if we accept *Bhagavad-gītā* as it is, then still we will be benefited. There is no doubt about it. Therefore our appeal is that throughout the whole world people should come, try to understand *Bhagavad-gītā*, and set up examples and do the needful. Then everything will be peaceful. This is the peace formula. *Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*, *suhṛdaṁ sarva-bhūtānam* (BG 5.29). *Suhṛdaṁ sarva-bhūtānam*. *Suhṛt* means well-wisher. Well-wisher. Here is the supreme well-wisher. He wants, Kṛṣṇa wants that wherever you live, you live peacefully and happily; therefore He is called *suhṛt*. He is desiring everyone's happiness. Therefore He comes Himself to advise, to instruct how to live, how to follow His instruction, and He leaves these behind Him such books as *Bhagavad-gītā*, and He sends His representative occasionally to revive our consciousness.

”--- https://vanisource.org/wiki/751001_-_Lecture_BG_02.11_-_Mauritius?hl=perfect|not|change

“So, if you are strong enough to preach Krsna consciousness there, that is very good; that as long as you chant your 16 rounds and follow the four regulative principles, then you will get the strength. The process is that you should memorize the purports of my books and then speak them in your own words. Do not adulterate or change anything. Then you will be the perfect preacher. You should also distribute our books as far as possible. If you do this sincerely, then you will be successful. ”--- https://vanisource.org/wiki/751115_-_Letter_to_Janajanmadhih_written_from_Bombay?hl=perfect|not|change

"Prabhupāda:

svacchatvam avikāritvaṁ
śāntatvam iti cetasaḥ
vṛttibhir lakṣaṇaṁ proktaṁ
yathāpāṁ prakṛtiḥ parā
(SB 3.26.22)

In the previous verse we have discussed that yat tat sattva-guṇaṁ svaccham. Svaccham means transparent, clear. Now that svacchatvam is explained, what is the meaning of clarity, clear, uncontaminated. These are the symptom:

svacchatvam avikāritvam, "Without any change," "freedom from all distraction." Just like here there are many mothers sitting, and the natural affection for the child and the child's complete dependence on the mother's mercy is visible. There is no need of explanation. That is natural. If the mother is taking care of the child, it is not artificial. And if the child is feeling uncomfort without being on the lap of the mother, that is also natural. This is called avikāritvam, natural affection between the mother and the son.

Similarly, we have got our natural affection for Kṛṣṇa. "---
https://vanisource.org/wiki/741231_-Lecture_SB_03.26.22-_Bombay?
hl=transparent